

The Old Narragansett Church

A Constant Witness
To Christ and His Church

A Brief History

LAWRENCE

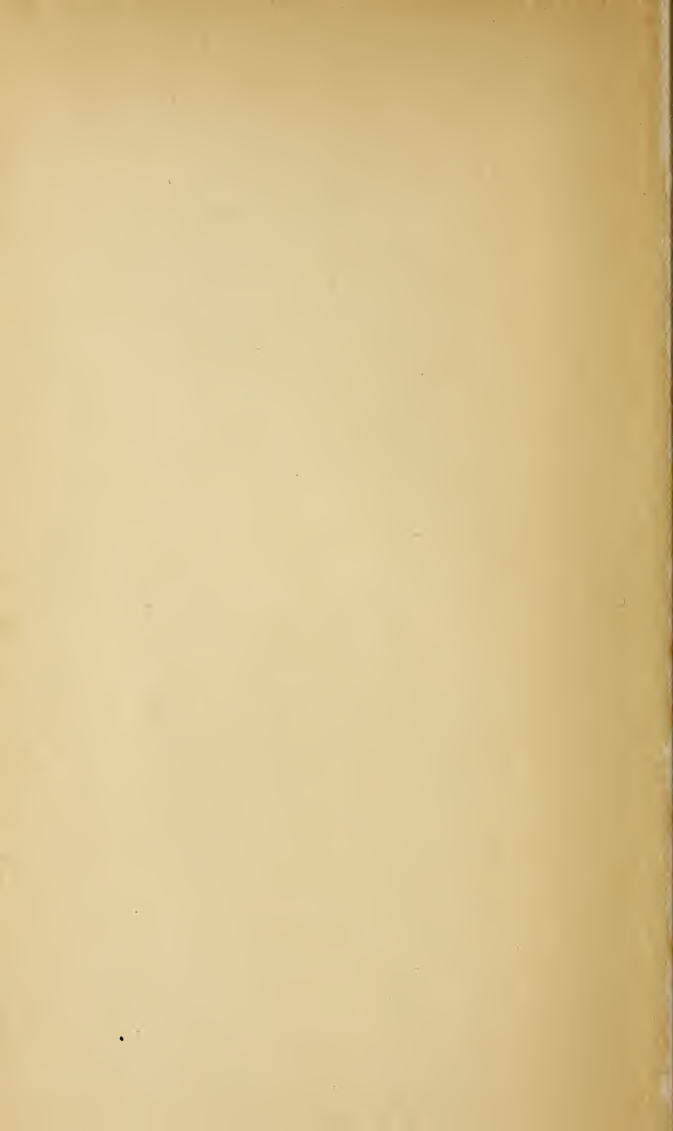
GEN

ALLEN COUNTY PUBLIC LIBRARY



3 1833 01268 6421

GENEALOG
974.501
W27Law





Digitized by the Internet Archive
in 2015

THE OLD NARRAGANSETT CHURCH

(ST. PAUL'S)

BUILT A. D. 1707

A CONSTANT WITNESS
TO CHRIST AND HIS CHURCH

A BRIEF HISTORY—(Illustrated)

Written and Compiled for
the Committee of Management
by the Rev. H. Newman Lawrence

1915

FOREWORD

by the
Bishop of Rhode Island

FOREWORD.

This little book contains in brief form the historical memorials of Old Narragansett Church. It has been inspired by a desire to preserve the ecclesiastical traditions of Rhode Island. I commend it to the company of those, happily increasing in number, who love to be reminded of their spiritual heritage. Since the venerable building in Wickford has been made the property of the Diocese, Churchmen of Rhode Island will welcome the volume as a handbook of valuable information and a book of sacred remembrance.

JAMES DeWOLF PERRY, JR.,

Bishop of Rhode Island.

Nativity of St. John the Baptist, 1915.

PREFACE.

In what way is this venerable building, so plain and simple in design and construction, a constant witness to Christ and His Church? It cannot speak with human voice but like "songs without words" it can be heard by human hearts.

Let us enter its portals, through which many thousands of worshipers have passed, and as we reverently glance around note the sacred Altar at which generations of men and women have knelt to receive the Blessed Sacrament for the strengthening and refreshing of their souls; the tall and stately pulpit from which a long line of faithful pastors have spoken eloquent words of exhortation, warning and comfort; the quaint family pews and above them the staunch old beams and deep set galleries. Then, in silence, listen while all combine to tell, in one sweet tone, of sacred memories (covering over two centuries of time) of hearts and hands faithfully performing their duty to God and to man through their love for Christ and His Church.

To help strengthen our appreciation of that sweet toned testimony the following outline of historical facts and incidents connected with the Old Church is given, compiled from St. Paul's Parish Records, "History of the Church in Narragansett," by Wilkins Updike; "The MacSparan Diary;" "Old Wickford," by Mrs. F. Burge Griswold; Local newspapers and other sources.

H. N. L.

TABLE OF CONTENTS.

	Page
Foreword	3
Preface	4
History.....	7-60
Dr. Goodwin's Address.....	61-83
List of Rectors.....	84-85
Gifts and Memorials.....	86-87
Committee of Management.....	88
Outline of Scheme for Preservation and Use of the Building.....	88

LIST OF ILLUSTRATIONS.

	Facing Page
The Old Church (exterior).....	8
The Rev. Dr. MacSparran.....	12
The Rev. Samuel Fayerweather.....	18
The Old Church (gateway).....	21
The Right Rev. Bishop Griswold.....	29
The Right Rev. Bishop Henshaw.....	38
The Rev. Dr. Goodwin.....	41
Mr. James A. Greene.....	43
The Old Church (interior).....	54
The Right Rev. Bishop Perry.....	58



THE leading early Colonial residents of the Narragansett Country, most of them members of the Church of England, having a commendable desire for a House of Worship and resident minister made repeated efforts to obtain them. This is shown by the records of the Society for the Propagation of the Gospel in Foreign Parts, London, England, generally referred to as the S. P. G., which set forth that in 1702 the Bishop of London received petitions for ministers from Rhode Island, from Narragansett, from Little Compton and Tiverton. In February 1702, the Society recorded its opinion that a Missionary should be sent to the Narragansett Country, and the Bishop of London was asked to recommend one. It was not possible, however, to carry out the proposal till several years later. The Rev. G. Keith, who was sent by the S. P. G. to New England to "enquire into the spiritual condition of the people and endeavor to awaken them to a sense of the Christian religion," records in his Diary:

"August 23d, 1702, Sunday. I preached at Narragansett—at the house of Mr. Opdyke, where I had a

considerable auditory—The people there are very desirous that a Church of England Minister be sent to them.”

These and other efforts of the good people were crowned with success in the year 1707. The Rev. Christopher Bridge arrived to minister to them, and under his supervision, the Church was erected and dedicated to St. Paul in the same year. The lot on which it stood was given by Capt. Benoni Sweet, and is situated some 5 miles south of Wickford and about half a mile west of the elbow of the Great Country Road (Post Road) known as “Pender Zeke’s Corner.” Of this most important step forward, the Historical Account of the S. P. G. by the Rev. Dr. Humphries says:

“The people of the Narragansett Country made application to the Bishop of London, about the year 1707, for a Missionary, and built a Church, soon after, by the voluntary contributions of the inhabitants.”

The Rev. Dr. MacSparran, who became Rector of St. Paul’s in the year 1721, in his essay called “America Dissected” says:

“A little Church was built in Newport, the Metropolis of the Colony, in



OLD NARRAGANSETT CHURCH—EXTERIOR.



1702, and that in which I officiate in Narragansett in 1707.”

No doubt the interior of the Church was at first bare and simple in the extreme, but that it was not without some of the essentials we are sure because on or about the time of its building Queen Anne of England presented silver Communion vessels and a Baptismal bowl. The chalice and paten are still used on special occasions and the silver of the Baptismal bowl remains, though it was, in the year 1851, melted and reformed as a larger paten.

Thus was the Old Narragansett Church started on its mission as a constant Witness to Christ and His Church and became at once a strong Missionary centre. Though there is no list of the Church Wardens and Vestrymen of the Parish before the year 1718, the names of many of the earliest members and practical founders of St. Paul's and its work, are known through their correspondence with the S. P. G. and other sources. They include amongst others the Smiths, Updikes, Wilsons, Willets, Mumfords, Bulls, Albros, Gardiners, Remingtons, Richmonds, Browns, Phillips, Dickensons, Buckmasters, Keltridges, and George Balfour.

The Mother Church in England, through the S. P. G., did much to strengthen and develop the work at St. Paul's by sending clergymen to minister to the Parish and generously contributing to their support. As the Rev. Dr. Goodwin said in his address, delivered in the Old Church Oct. 28th, 1914:

“The debt that Rhode Island owes the Churchmen of England of two centuries ago, for their assiduity in the “first foundations” of the Church in Narragansett, and of the three other Colonial Parishes, and for their beneficence in a long continuance of nursing care and protection is incalculable.”

No appreciation of the silent witness of the Old Narragansett Church in the Colonial period can be realized without some information concerning the character and work of the Colonial Rectors, especially of the Rev. Dr. MacSparran, who has been aptly designated the “Apostle of the Narragansett Country.”

A quaint description of the first Rector—the Rev. Christopher Bridge, 1706 to 1708—is given in an obituary notice which appeared in a Boston newspaper in June 1719 as follows:

“a religious and worthy man, a very good scholar and a fine, grave preacher; his performances in the pulpit were solid, judicious and profitable—his conversation was agreeable and improving. And though a strict Churchman in his principles, yet of great respect and charity to dissenters, and much esteemed by them. He was bred at the University of Cambridge in England and was about forty-eight years of age when he died, very much lamented.”

He had charge of the Parish for less than two years but the Church building still stands as a lasting testimony to his earnestness and activity.

The second Rector, the Rev. Wm. Guy, did not arrive till the year 1717 and stayed little more than a year. Of him the S. P. G. record says:

“He entered upon his mission with much zeal. The members of the Church of England living there, received him with many tokens of joy, presently providing him with a convenient house; but contracting certain indispositions, on account of the climate of Rhode

Island, he was shortly, in 1718, retransferred to South Carolina.”

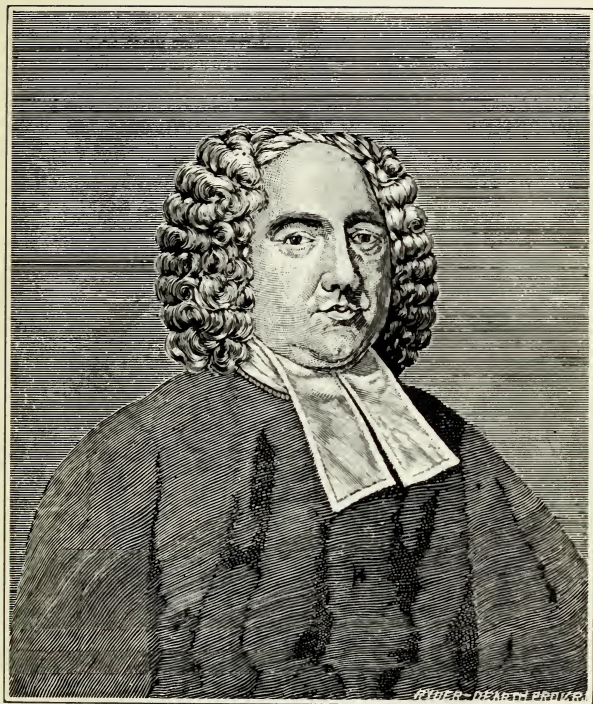
There are only three entries of ministerial acts performed by him in the Parish Record, but one is of considerable interest. It is as follows :

“Sept. 28th, 1718, Hannah, an Indian woman, was Baptized by the Rev. Mr. Wm. Guy.”

The Rev. James MacSparran,—third Rector, 1721 to 1757—held the degree of M. A. from the University of Glasgow and later (1737) that of D. D. from the University of Oxford. In the “Letter missive” which he brought with him from the Bishop of London he is described as,—

“one in whose fidelity, integrity of character, knowledge of Letters, sound Doctrine and diligence we do fully confide.”

The truth of this description is amply exemplified by his life and work during his long and arduous ministry. His sermons and correspondence show how fully he possessed knowledge of Letters and sound Doctrine while fidelity, integrity and diligence marked all his actions both ministerial and social.



THE REV. JAMES MacSPARRAN, D. D.

While building up St. Paul's Parish and ministering to all around, both rich and poor, Indian and Negro, he did not hesitate to attend to calls from distant towns and settlements, often facing grave dangers and perils while travelling to and fro. By land the only methods of travel were on horseback or afoot, while the available boats for crossing the Bay were small open craft wherein the passengers were exposed to all the rigors of wind and weather. Visits to Conanicut, Newport, Coeset, Bristol, Warwick and Westerly are frequently mentioned in his Diary and the Parish Record, as are also occasional trips to Providence, New London and Boston.

The following extracts from the Parish Records and Dr. MacSparran's Diary will serve to illustrate:

“May 2nd, 1730, Daniel Updike Attorney General for the Colony of Rhode Island & C and Lt. Colonel of the Militia of the Islands of said Colony was baptized by the Rev. Mr. McSparran by Immersion (in Pettaquamscutt river) in the presence of said Mr. Mc Sp:—Hannah MacSparran, his wife & Mr. Josiah Arnold Church Warden, as his witnesses.”

“Sept. 1st, 1745, Sunday, Read Prayers, preached and administered the Eucharist at St. Paul’s. Mrs. Ailmy and brother John dined with us. It rained, they say, last night. Lord refresh our Souls as Thou refreshest the Earth, and let not our souls be so barren, and our Land will be also more fruitful.”

“Sept. 8, Sunday, I officiated at St. Paul’s, Catechized the negroes and white children.”

“Nov. 4th, at St. Paul’s, Administered Eucharist.”

“Nov. 6th, I officiated at Conanicut.”

“Sunday, 11th, at Coeset and administered Eucharist.”

“12th, At Old Warwick and returned home the night.”

“18th, Officiated at Home at St. Paul’s. Catechized the negroes and baptized Abigail Sampson, a Mustee woman of about 50 years or more.”

“December 25th, Xmas, 1751, Wednesday, a great snow, through which I wallowed to Church and to my great comfort Capt. Samuel Albro received the Sacrament.”

Note:—The distance between Dr. MacSparran's residence and the Church was about three miles.

“April 11th, 1756 being Palm Sunday Dr. MacSparran read Prayers, preached and baptized at St. Paul's Narragansett, 2 children, one named Gilbert Stewart Son of Gilbert Stewart ye Snuff Grinder Sureties ye Dr. Mr. Benjn. Mumford and Mrs. Hannah Mumford.”

Note:—The Gilbert Stewart whose baptism is thus recorded afterwards became one of the most famous American artists.

Strong and persistent efforts to Christianize the Indians and Negroes (most of whom were slaves) were made. Reference has already been made to one Indian baptized by the Rev. Wm. Guy; about a dozen were baptized by Dr. MacSparran, though it must be remembered that at the time of his arrival the number of Indians in Narragansett was diminishing. Of the negroes we hear that the good Doctor Catechized them in Church Sunday after Sunday, visited them in their homes, baptized many and admitted some to the Holy Communion. He also boldly addressed his parishioners

(most of them slave holders) in emphatic language, in condemnation of the prevailing error, that it was inconsistent to instruct, baptize or admit slaves to the Communion.

In the year 1729 the Rev. George Berkeley, D. D., Dean of Derry in Ireland and afterwards Bishop of Cloyne, landed in Newport and it is recorded that soon after his arrival he crossed the Bay and visited Mr. MacSparran. He also preached at St. Paul's, Narragansett, on May 11, from St. Luke 16th chapter and 16th verse.

Dean Berkeley at one time contemplated carrying out in that very locality his rather visionary scheme of founding a college for the Indians, and a noble tract of land on Hammond Hill is still pointed out as the College Reservation.

Dr. MacSparran, after 36 years of most active ministry died at his post on Dec. 1st, 1757,

“and was decently interred under the Communion Table in St. Paul's Church on the sixth day of the month, much Lamented by his Parishioners and all whom he had Acquaintance with.”

In his History of the Narragansett Church, Mr. Wilkins Updike thus eloquently summarizes Dr. MacSparran's career:—

“Thus ended the pilgrimage of the most able Divine that was sent over to this country by the Society for the Propagation of the Gospel. With manly firmness, and with the undaunted courage of the Christian Soldier, ready to combat and die in the hallowed cause, he triumphed over all the difficulties of the laborious and untried mission. Clad in Gospel armour, and inspired by a supreme love of God, he succeeded in planting the Church of the Redeemer here and gathered numerous devoted followers around the altar.”

In the year 1760 the Rev. Samuel Fayerweather became the fourth Rector and of him it is written that he

“was very popular in his Parish, an able and industrious preacher and read the Church service with great effect.”

The Parish Record shows that he faithfully continued or rather, (after an interval of three years when the Parish was without a Rector), revived the work of his great predecessor. He seems to have been very careful to have things done decently and in order and followed the Prayer Book

minutely even to the extent of holding a special Service on Nov. 5th, when

“Gun Powder Plot was observed and a Sermon at St. Paul’s.”

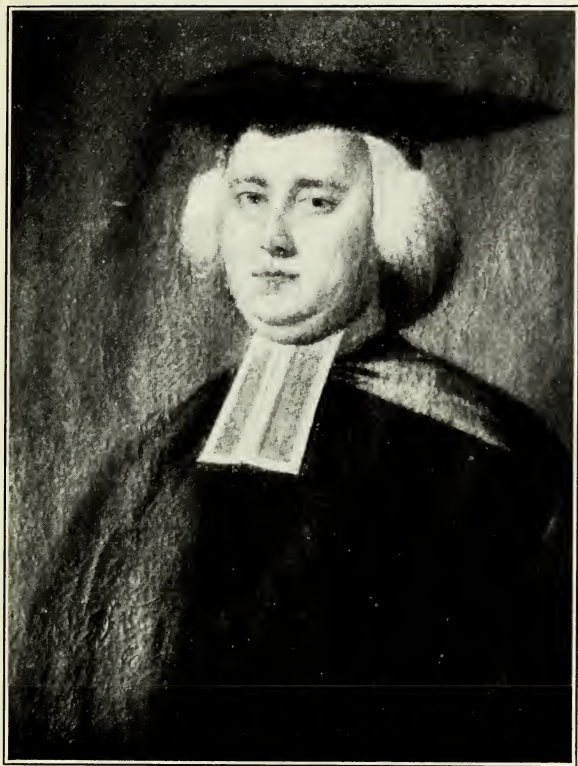
His entries in the Record are numerous and contain reference to many local ministrations as well as to some performed in other and often distant Churches. A few of these entries are given in illustration:—

Mr. F. sott off from Boston, Friday, 10th of Sept. and preached in Portsmouth Church (New Hampshire), which he found to be small but a Gay and Shining Congregation in Respect to Dress and Appearance.”

“On the 10th of September, 1769, Preached in St. Paul’s, his Honour the Governor of the Colony being at Church, and a considerable Large Congregation.”

“Sunday, April 21st, 1771, Mr. F. preached at Mr. Updike’s house to about 40 souls, who were serious and attentive.”

“On Easter Sunday, Apr. 11th, 1773, Mr. F. preached in the old Church of St. Paul’s, North Kingstown, it being so repaired as to the outside roof of it



THE REV. SAMUEL FAYERWEATHER.

that the Congregation could convene in it, tho' little or nothing done inside. Where Mr. F. had not officiated since October, 1771."

Mr. Fayerweather had in the period named above conducted Service and preached in his own house (known as the Glebe) and in the houses of many of his parishioners, besides taking temporary duty at Kings Chapel, Boston, where he seems to have had considerable reputation as a preacher.

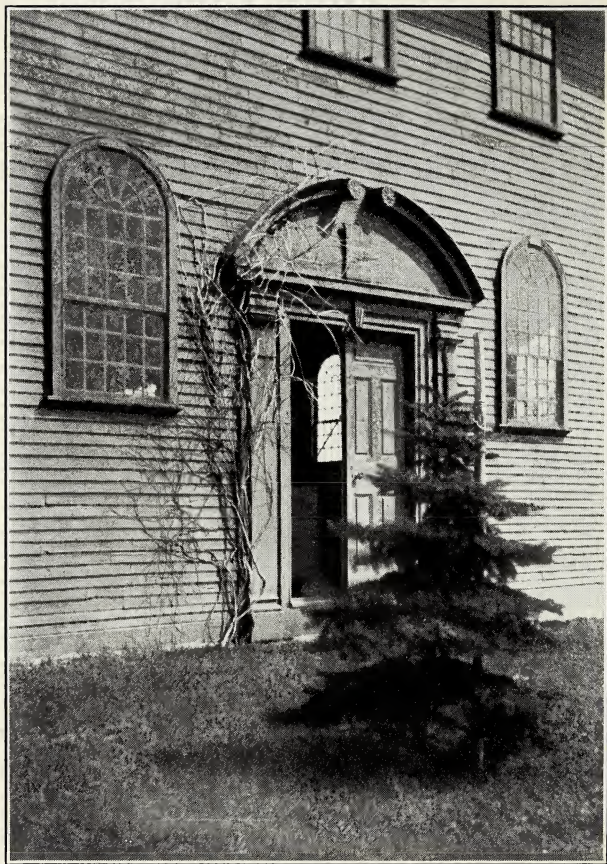
He ceased to act as Rector in the latter part of 1774 owing to the majority of his parishioners objecting to the continuance of the prayers for the King and Royal Family of England. He felt it his duty to use them and declined to omit them. The Church was consequently closed. He continued to minister in private houses until his death, which occurred in the summer of 1781. He was buried under the Communion Table of St. Paul's, beside the body of Dr. MacSparran.

During this Colonial period a great number of faithful parishioners, both men and women, were regular attendants at Public Worship in St. Paul's, sons and daughters

taking the places of their parents as the latter passed away. The names of some of them are found in the List of Pew-holders in March 1723 as given in the Parish Record: "Charles Dickenson, Samuel Phillips, Wm. Mumford, Wm. Gardiner, John Albro, Samuel Albro, H. Gardner, Charles Dickenson, Jr., George Balfour, Katherine and Sarah Updike, Robert Case, Wm. Gardner, Jr., John Gardner, Capt. Benoni Sweet, Rev. MacSparran, Elisha Cole, Samuel Brown, Wm. Cole, Norton the Shipwright, Capt. John Eldred, Capt. Dan Eldred, Stephen Cooper, Wm. Brown. In the Gallery: Dr. Chas. Higinbotham, Mrs. Gronett and Mrs. Curtis, Thos. Eldred and Jeffrey Champlin, George Fowler, Mrs. Yeo, Mr. Bennett."

This period closes with the War of Independence (that great struggle for the Christian principles of freedom and equal rights for all, which brought into being this great Nation with all the glories and responsibilities of self Government). "During the war the Old Church was used as a barrack for the American Soldiery." Except for this temporary occupation it stood empty. Empty and Silent!—but still a witness for Christ and His Church. No longer welcoming the frequent Congregations to Worship





OLD NARRAGANSETT CHURCH—GATEWAY.

within its walls, but ever watching and hoping for their return.

This hope was not in vain, for the Congregation did return tho' greatly reduced in numbers.

In the year 1784 an effort was made to reopen the Old Church, and at a meeting of nine members of the Parish it was decided to invite the Rev. Daniel Fogg of Pomfret

to become Rector, but that gentleman declined to leave his Connecticut Parish where he was much beloved.

Again in 1787 the Parishioners felt strong enough to call a Rector, and sent an invitation to the Rev. William Smith, who accepted and entered upon his duties in July of that year. Mr. Smith was by birth a Scotchman, a graduate of a Scotch University and was an excellent scholar. He was instrumental in organizing "the Church in Rhode Island," and preached in November 1790 at the first Episcopal Convention held in this State.

There is a tradition that, under the direction of Dr. Smith, the Venite was chanted, for the first time in America, in St. Paul's. The Rector himself acted as choir-master, assisted by Martin Reed and Miss A. Updike.

Martin Reed, above referred to, was Precentor and Clerk of St. Paul's for many years. He was a noted weaver, an earnest, faithful churchman and highly respected by all who knew him.

"So well known and so venerated was the character of Mr. Reed, that when Dr. Smith was about to leave,

an individual despairingly remarked to Bishop Seabury, 'I'm afraid our Church will die.' The Bishop answered 'It may be chastised, but while you have for wardens such men as Col. Updike, and Martin Reed for Clerk, it will never die.' "

Mr. Reed's son John, after bravely overcoming educational difficulties, graduated with honor from Union Coll. and was Ordained to the sacred ministry shortly after. This spiritual son of St. Paul's in 1810 became Rector of Christ church, Poughkeepsie, where he served for many years honored and beloved by all.

It is interesting to note that one of Martin Reed's great, great Grandsons—Mr. W. H. Sherman—is a member of the present Vestry of St. Paul's, and one of his great, great Grand-daughters, Miss Sarah Burnside Sherman, is Secretary of St. Paul's Guild.

Dr. Smith was learned in Ecclesiastical history and Liturgy, and we have a lasting evidence of this in the Prayer Book, for the Office of "Institution of Ministers into Parishes or Churches" was written by him. In

the year 1790 he received and accepted a call to the Rectorship of Trinity Church, Newport.

Mr. Walter C. Gardiner was appointed Lay Reader in 1791 and after Ordination became Rector, but owing to certain indiscretions in ecclesiastical proceedings he left the Parish in 1794 and removed to Hudson, New York.

The next Rector was the Rev. Joseph Warren—1796 to 1805, and it was during his Rectorship—1799—that it was decided to move the Church to Wickford. Since the withdrawal of the grants of the S. P. G., which the War of Independence necessarily put a stop to, there had been much difficulty in raising money for the Rector's stipend and for necessary repairs to the building. The character of the neighborhood had also changed considerably. Many of the old families had been broken up, some had moved away and their estates were unoccupied and neglected. The line of traffic along the road upon which the Church faced diminished and there seemed little hope of its revival, though at the time the Church was built this road was expected to be the main line of travel from Boston to New York. It did not revive, even to this day.

The faithful few, only eleven in number, met together in December 1799 and by a vote of nine to two decided to move the Church to Wickford, which had by this time become a flourishing village. In the year 1800 the Old Church was taken apart, moved to Wickford, and set up again on ground originally given by Capt. Lodowick Uptide in his will, dated Aug. 16th, 1734, as a site for a Church building. It still stands upon this site.

Thus did the faithful cling to St. Paul's of honored memory and ensure its continuance as a Parish Church and Constant Witness for many years to come.

There was, however, much to be done by way of restoration. The interior was without pews or seats of any kind and for a time the worshippers had to sit upon planks supported by logs of timber rolled in for that purpose. Gradually these and similar difficulties were overcome. The old square pews were refixed around the walls and the centre filled with the long pews as they now stand. "The Chancel was semi-circular, with an old fashioned, high, oblong reading desk and a wine glass pulpit above, to which one winding staircase led.

The Altar was by itself on the East. Later the communion table was placed in front of the reading desk, against the pulpit." Later on (probably in the year 1811) a tower belfry was built at the West end. This tower belfry did not last long, for one still night, about 50 years later, it suddenly collapsed. It was not rebuilt.

The first record of pew holders, in the Church on its new site, dated Easter Monday, Apr. 2nd, 1804, shows the following names:—Coreys, Benj. Fowler, Roger Boon, Wm. Hammond, Chris. Gardiner, Cyrus Northup, Whitford, Perry, James Updike, Joseph Warren, Cap. Thomas Cole, Jeremiah Brown, Dr. Wm. G. Shaw, Daniel Updike, Stukely Himes, Lodowick Updike, John Hagardorn, Peckham, James Cooper, Robert Eldred, Joseph Gould, Peter Phillips, L. Ensworth, Wm. Reynolds, E. Briggs, Daniel E. Updike.

‘ In the same year that the Old Church was moved to Wickford there was established in the village a school which afterwards became famous as the Washington Academy. No doubt many of its students found their religious home in Old St. Paul’s, the only place of Worship in the village at that time.

On June 7th, 1809, a Convention of the Church in Rhode Island was held in Trinity Church, Newport, under the presidency of the Rev. Theodore Dehon, Rector of Trinity. No representative of St. Paul's parish, Wickford, either clerical or lay, was present, and the following resolution was passed:

Resolved,—“That a Committee be appointed to address the Wardens and Vestry of St. Paul's Church in North Kingstown and inquire whether there exists any cause or causes of their division with us which this Convention can alleviate.”

There is no record of the doings of this Committee or of the response made by the Wardens & Vestry of St. Paul's; but it is recorded that on Aug. 23rd, of the same year the adjourned Convention met in St. Paul's Church, Wickford, with the Rev. Theodore Dehon as President. At the opening there were no delegates from St. Paul's present, but an adjournment took place at the request of Mr. Daniel Updike to allow him to secure some. On his return he was accompanied by five other gentlemen as duly accredited. The delegation was then

admitted and consisted of the following:—
Daniel Updike, Jeremiah Brown, Nathaniel
Munday, Samuel E. Gardner, Ludowick
Updike, Sylvester Gardner.

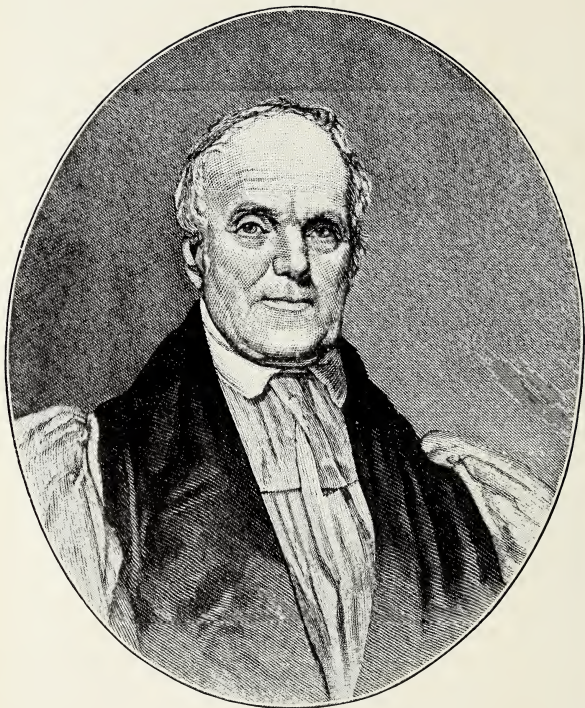
After routine business had been attended
to the following important step was
taken:—

Resolved: 1. “That it is expedient
and very desirable that the Church in
this State have the supervisory care
and official services of a Bishop.”

2. “That the proposal from the
Church in Massachusetts (to establish
an “Eastern Diocese” including the
States of Maine, New Hampshire, Ver-
mont, Massachusetts and Rhode Island)
opens the best prospect of obtaining
these benefits in the most satisfactory
manner, and as far as the Committee
have been able to investigate the sub-
ject, appears to have arisen from an im-
partial and disinterested respect to the
general good of the Church.”

“The Committee therefore recom-
mend that the Convention should ac-
ceed to the proposal of the Convention
of Massachusetts, and that the
Churches in this state be severally re-





THE RIGHT REV. ALEXANDER V. GRISWOLD, D. D.,
Bishop of the Eastern Diocese (including Rhode Island),
1811 to 1843.

quested to appoint Delegates to represent them in the united Convention wherever it shall be held.

Signed, Alexander V. Griswold,
 Theodore Dehon,
 Nathan B. Crocker.”

Note:—Bishop Bass of Massachusetts, who was also Bishop of Rhode Island, died in 1803, so that at the date of this Convention there had been no Bishop of either State for six years.

Thus the Old Narragansett Church had an honorable share in securing the desired “supervisory care and official services of a Bishop.” Rhode Island became a part of the Eastern Diocese and the man chosen at the united Convention as Bishop of the Diocese was one of Rhode Island’s own clergy—the Rev. Alexander V. Griswold—who continued to reside in Rhode Island as Rector of St. Michael’s, Bristol.

The Convention of the Diocese again met at St. Paul’s, Wickford in 1817, on a day not named, and was presided over by Bishop Griswold. It was rendered notable by the Ordination of two Deacons to the Priesthood by the Bishop viz:—The Rev. George S. White and the Rev. Joseph B. Andrews.

About the year 1817, the first Sunday School ever held in Wickford was started at the suggestion of Mr. John Brown of East Greenwich, and soon became a flourishing institution, under the care of Mrs. Wm. G. Shaw, wife of Dr. Wm. G. Shaw, who had recently settled in Wickford. Both the Dr. and his wife were communicants of St. Paul's.

On April 24th, 1819, the Rev. P. H. Folker, being Rector, at a meeting of the Vestry it was

“voted and resolved that the Wardens or either of them, be and are hereby requested and authorized to invite the Right Reverend A. V. Griswold to Consecrate the Church edifice in Wickford and set it apart for the worship and service of Almighty God.”

In these days it seems strange to hear of a Church building the centre of so much religious activity existing so long without having been Consecrated, but it must be remembered that it is the right of Bishops only to Consecrate and that in Colonial times the Church had no Bishops in this Country. After the War of Independence the Episcopate was established but the

earlier American Bishops had enormous districts under their jurisdiction, and traveling from place to place was slow and difficult. For instance, Bishop Griswold, as Bishop of the Eastern Diocese, had under his care the States of Maine, New Hampshire, Vermont, Massachusetts and Rhode Island. Today in this same territory the Church has seven Bishops.

It is evident that Bishop Griswold did not delay in complying with the request of the Wardens of St. Paul's for in his address before the Convention of the Eastern Diocese in Sept. 1820, he reported:

“In the Spring of last year the Old Church in North Kingstown, Rhode Island, was put in complete repair, and a bell has been added. On the sixth of May it was dedicated to God's glory and worship.”

Thus the Old Church received its crown of honor in the one hundred and twelfth year of its age, and God's special blessing, at the hands of a duly authorized chief Shepherd of Christ's Flock. A blessing that reached backward and rehallowed the many sacred memories of an honored past; a blessing that rested upon the joyous

present, and a blessing that stretched out into a hopeful future. The Constant witness was Consecrated and given thereby increased power for stronger witness in the days to come.

In the year following the Consecration of the Church the Rev. Lemuel Burge became Rector, having previously acted as Lay Reader, and served with faithfulness and zeal to 1834. During the greater part of that time he served alternately in St. Paul's Wickford and in St. Paul's South Kingstown, the latter church having been built a few years previously, mainly through his own efforts. The separation of these parishes in 1833 enabled him to give his attention to Old St. Paul's at Wickford, while the South Kingstown Church received missionary care till the building blew down in a severe gale and the congregation united with the Church at Wakefield. Mr. Burge resigned after 14 years arduous work but was recalled in 1837. He finally retired, owing to ill health, in 1840, much loved and respected by his people. A cross in memory of his life and ministry is fixed upon the wall of the sanctuary in the present St. Paul's Church.

In 1824, the Old Church was the scene of

a patriotic celebration of Independence Day. A time worn handbill now in the Wickford Library gives the

“Order of Performance at St. Paul’s Church, North Kingstown, July 5, 1824” of which the following outline is here given:

Ode—Tune Cranbrook.

‘Behold arrayed in light,
And by divine command,
Fair peace the Child of Heaven descends,
To thy own happy land.

* * * * *

Let us with hearts devout
Declare what we have seen,
And to our children’s children tell
How good the Lord has been.’

Prayer—By the Rev. Lemuel Burge.

Ode—Tune Harmony.

Declaration of Independence—

By Wm. G. Hammond, Esq.

Ode—Tune Drummond.

Oration—By Joshua B. Rathbun.

Ode—Tune Ode on Science

of which the last verse is:

‘The British yoke, the Gallic chain,
Were urged upon our sons in vain;
All haughty tyrants we disdain,
And shout ‘long live America.’

Benediction.

The condition and customs of the Old Church in those days are vividly brought

before us by the following recollections of Mrs. F. Burge Griswold, a daughter of the Rev. Lemuel Burge:—

“The square ‘boxes’ rise before me and are peopled with familiar forms and faces. To the wardens pew is still attached the official staff, black, with top and spiral band of gilt. The chancel is semi-circular, with a ‘three decker’ arrangement, communion table, reading desk, and wine glass pulpit with so narrow a seat that one could not comfortably rest upon it. Back of the pulpit, high above the preacher’s head, are two small paned windows, draped with green moreen, fringed and heavily tasseled, and looped up, and held by rods and gilt adornments. The cushions for Bible and Prayer Book, on pulpit and desk are of crimson velvet, with fringe of the same color.—The singers are in front of the gallery, opposite the clergyman. A tuning fork indicates the key, and a big bass viol accompanies the voices.

“The Christmas time especially, is most precious in all its associations. Resinous evergreens, pine and cedar, and graceful creeping jenny, rise from

floor to ceiling, making a perfect forest of the holy temple. For a week busy hands have been adorning and making glorious the place for the coming of our Lord and Saviour, the Babe of Bethlehem. On the eve of the Nativity, the windows of the church are ablaze with lighted candles in every pane, and the country around is attracted by the grand illumination. Through all my childhood, there was never a Christmas Eve without this Commemoration. The service in church, with jubilant songs, the solemn, yet hopeful, sermon, seemed a sacred prelude to the bright morn when Christ the Lord was born, and the feast was kept in all its fullness. I can never cease to feel the hallowing influence of the old time Christmas seasons in St. Paul's Narragansett."

In 1822, Bishop Griswold held another Diocesan Convention at St. Paul's, North Kingstown, on June 4th and the following important resolution was adopted:—

“Resolved:—That the Minister and one Layman from each parish be appointed to receive and obtain subscriptions for the cause of Missions in

this State, and that they pay all such sums as may be received, to the Treasurer of this Convention."

The Rev. Lemuel Burge, Rector of St. Paul's reported:—

"That his own Parish is exhibiting an appearance more pleasing to the Christian mind, than for years past."

The Diocesan Convention met again in St. Paul's on June 12th, 1827, and was presided over by Bishop Griswold.

On June 11th, 1833, the Convention met once more in St. Paul's and in the absence of the Bishop the Rector of the parish, the Rev. Lemuel Burge, presided.

Early in the proceedings it was Resolved:

"That a Committee be appointed to report on the subject of organizing a Society for benefit of Widows and Orphans of deceased Clergymen."

Later the Committee reported,—

that it is expedient to organize such a Society."

Action followed and the Society was duly formed and established two years later.

The five Conventions of the Diocese of Rhode Island held in Old St. Paul's during

the first half of the nineteenth century indicate the high standing of the Church and Parish in the Diocese, and the far reaching importance of their proceedings add considerably to the constant witness of the Old Church.

The agreement to join with the other New England States to form the Eastern Diocese, and so secure Episcopal oversight for each and all of them, was a great help to the Church, especially in the light of the active and efficient services which Bishop Griswold rendered during an Episcopate lasting thirty-two years. Two of the most valuable organizations of the Diocese viz: The Diocesan Board of Missions and the Widows, Orphans and Clergy Fund had their inception therein, the former in 1822 and the latter in 1833.

Bishop Griswold held Confirmation at St. Paul's in the years 1834, 1835, 1836, 1838, 1839, 1841 and 1842. On the last occasion, it is related by an eye witness, that on coming out of the building the good Bishop was much attracted to a little girl who was standing near and turned aside to lay his hand upon her head—doubtless in blessing, tho' no words were audible. This child

was Elizabeth Greene, sister of the present Senior Warden of St. Paul's.

Bishop Henshaw held Confirmations in 1843, 1845 and 1847. Altogether in the thirteen years between 1834 and 1847 fifty three persons received the sacred Rite of Confirmation in the Old Church.

In 1847, the Parish, desiring more accommodation for its growing congregations and a structure more in accordance with Church Architecture, decided to build a new Church. The foundation stone was laid in Sept. of that year, and the finished building Consecrated on St. Paul's Day, 1848, by Bishop Henshaw. The Rev. John Hill Rouse was Rector at the time and held that position from 1840 to 1849.

The Congregation was at once transferred to the new building and the Old Church was left silent and deserted, not so completely as on the former occasion for it now stood in a more populous centre and was doubtless visited often by some at least of the parishioners.

At the time of the third jubilee of the S. P. G. by the effort of the Rev. Daniel Henshaw, Rector from 1849 to 1853, a tablet was erected in the present Parish Church



THE RIGHT REV. JOHN P. K. HENSHAW, D. D.,
Bishop of Rhode Island, 1843 to 1852.



of St. Paul at Wickford, with the following inscription:

"In Memory of the Rev. James McSparran, D. D., for thirty-five years the minister of St. Paul's, Narragansett.

He departed this life

Dec. 1st, 1757.

In memory also, of

Rev. Samuel Fayerweather,
his successor, who died 1781.

Both were Missionaries of
the S. P. G. F. P.

Third Jubilee, 1851.

There is no entry in the Parish Record concerning the Old Church for over twenty years and apparently little was done to keep it in proper repair. A parishioner now living remembers that in or about the year 1869 it presented a very dilapidated condition; the windows all broken, roof leaking with every rainfall, stones and other litter on the floor (thrown in by boys who made the yard a favorite play-ground) and the rest of the interior much damaged by consequent exposure to wind and weather.

The Rev. Daniel Goodwin became Rector of St. Paul's in May 1869 and a few weeks afterwards took part in the interesting and impressive ceremony of

"Unveiling the monument, erected to the memory of the Rev. MacSparran

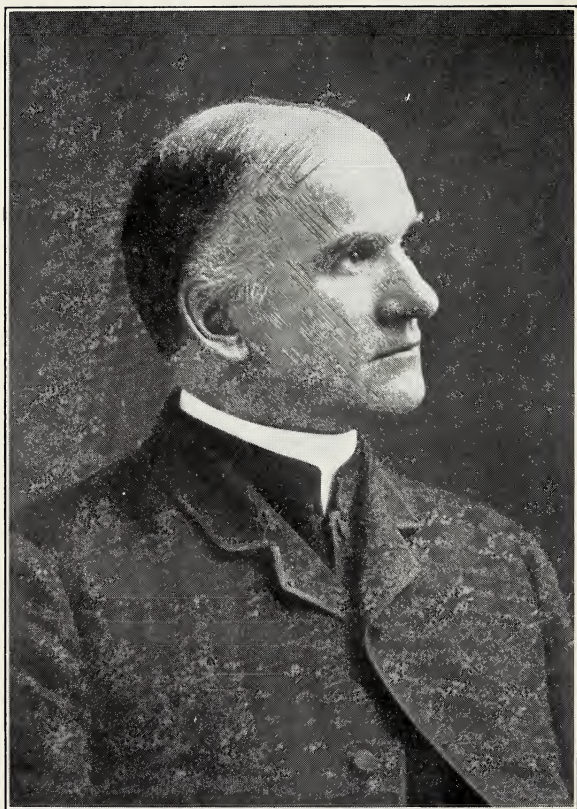
and the Rev. Samuel Fayerweather, on the original site of the Old Church under the authority of the 'Rhode Island Episcopal Convention'."

The Right Rev. Thomas M. Clark, Bishop of the Diocese, performed the ceremony assisted by several of the clergy and in the presence of a large number of ladies and gentlemen. On their return the whole party visited the Old Church at Wickford and

"obtained a view of its ancient looking interior as well as its plain and weather-beaten exterior."

Thus early in his ministry at St. Paul's did Dr. Goodwin show his interest in the Old Church. The welfare and preservation of this historic relic has been dear to his heart from that time onwards. In 1899 he edited the recently discovered "MacSparan Diary" and in later years undertook the editing of a second edition, enlarged and corrected, of "A History of the Episcopal Church in Narragansett" by Wilkins Updike. His knowledge of the subject and his well known literary ability enabled him to accomplish his task in so admirable a manner that the books were welcomed as





THE REV. DANIEL GOODWIN, Ph. D., D. D.

among the most valuable and complete of historical records of Rhode Island.

On Aug. 29th, 1870, at a Parish Meeting it was voted

“That the Rector (Rev. Daniel Goodwin) be appointed to obtain funds to expend on the Old Church edifice for its preservation under his direction.”

Dr. Goodwin took action thereon and as a result the Old Church received a new shingle roof, new glass was put in the windows and the inside made clean and tidy.

In the summer of 1872, during the time that enlargements and improvements were being carried out in the new St. Paul's, the Old Church again came temporarily into use for the regular parish Services.

At a Parish Meeting on Jan. 25th, 1875, it

“was voted that C. A. Chadsey and D. E. Bullock be a Committee to make sale of lumber now stored in the Old Church.”

On Aug. 7th, 1876, at a meeting of St. Paul's Guild, it was voted that

“a Committee of six be appointed to direct the removal of rubbish from the

Old Church and prepare it for a Memorial Service to be held at a not distant day."

That this Memorial Service was held shortly after is evident (tho' the exact date is not given) from the following entry in the Guild Minute Book under date Sept. 4th, 1876:

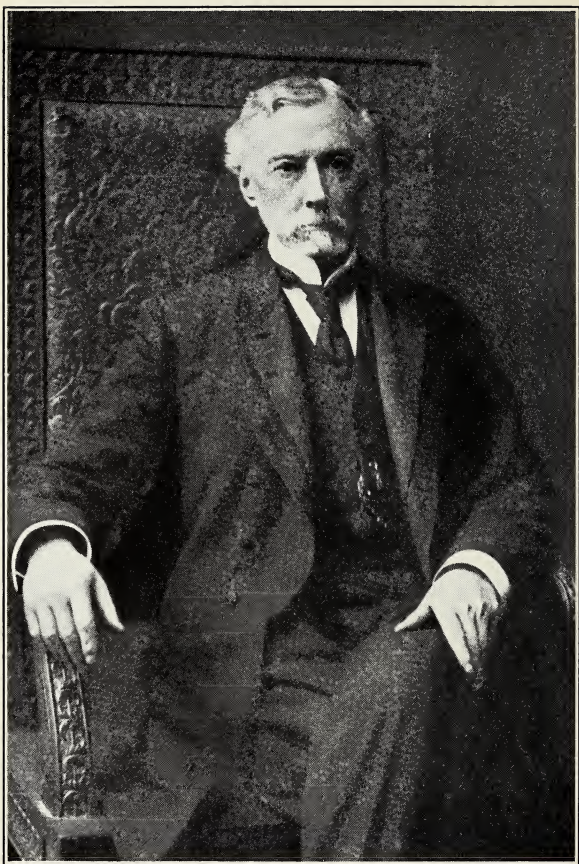
"Voted that the thanks of the Guild be extended to the Committee for the very efficient manner in which they arranged for said Service, and for the entertainment of the strangers present."

At a meeting of the Guild held May 7th, 1877, it was voted

"That a Committee of three be appointed to co-operate with the Rector (Rev. William W. Ayres) in arranging for Services to be held in the Old Church during the summer. Appointed Mr. C. A. Chadsey, Jos. W. Reynolds and Mrs. C. Sanford."

Under the auspices of this Committee the Old Church was used for regular Services, and Sermons, by special preachers, during the month of August in each year. This





MR. JAMES A. GREENE,
Senior Warden of St. Paul's, Wickford, and for more than
30 years leading member of the Old Church Committee.

arrangement became a regular custom and has been continued up to the present. The credit for this action and the wider interest in the Old Church which it did so much to develop, was due largely to the initiative of the Rev. Wm. W. Ayres—Rector from 1876 to 1887—who was an enthusiastic lover of the Old Church, and spared no effort on his own part to promote a similar interest in others. Special Services were also held occasionally under the care of the same Committee of the Guild and through them, and the arrangements made by them, a Maintenance Fund for the repair and upkeep of the building was established. In Sept. 1885, the Committee reported to the Guild that they had expended, during that summer, \$156.55 and had a balance, in hand of \$49.22. The members of the Committee at that time were Mr. James A. Greene, Mr P. J. Thomas, Mrs. Gregory and Miss Reynolds.

Since this revived and most appropriate use of the Old Church was established, many noted preachers have been heard there, including the Bishops of the Diocese; the Bishops of New York, Milwaukee and Cuba, and probably others whose names have not been recorded.

Bishop H. C. Potter of New York, on one of his visits ran considerable risk of being drowned. He and a few friends started from Warren in a small open steamboat and owing to a strong wind and high sea, did not arrive till an hour or more after Service time and when most of the Congregation had returned home. The good Bishop, however, was not to be daunted, so he proceeded with the Service and preached to a very small congregation. Then in spite of the weather, which by this time developed into a severe storm all over the Bay, he decided to re-embark immediately. On the way back the boat could hardly make headway and several times seemed on the point of being swamped, but eventually made port in safety tho' the Bishop and his friends were wet to the skin.

Among the Rhode Island Clergy most active in thus showing their appreciation of the honor conferred upon them by the Old Church was the Rev. David Hummell Greer, D. D., Rector of Grace Church, Providence, at the time and now Bishop of New York. He spent several summers in Wickford, gladly preached in the Old Church, raised not a little money for the

Maintenance Fund and in other ways did much to promote a wider interest in the "Constant Witness" among the summer residents of the neighborhood.

On May 21st, 1907, the Old Church welcomed within its walls a notable gathering of Churchmen, both clerical and lay, for on that day the 117th Annual Session of the Rhode Island Episcopal Convention met at Wickford, by invitation of the Rector (Rev. F. B. Cole) and Vestry of St. Paul's, and held its opening Service in the Old Narragansett Church. The Holy Communion was celebrated by Bishop McVickar, assisted by the Rector, after which the congregation adjourned to St. Paul's Church, Main St., for the business session. There is no record of the number present at the opening Service but the number attending the Convention was:—Bishop and Clergy 55, Lay Delegates 119, so that, even allowing for those unable to reach Wickford in time for the Service, the Old Church must have been well filled.

The Bishop, in his annual address to the Convention, referring to the fact that the 200th anniversary of the building of the Old Narragansett Church was to be celebrated a few months later said:—

“I am sure that those who were present at the holy service of this morning, in the Old Church, will bear me out, that a special interest gave point to the occasion beyond the quaintness and interest of the ancient building, with its antiquated appointments, in the sacred memories and presences which haunt its narrow aisles and straight back pews, and which seemed again today to kneel with us at its chancel rail emphasizing through all time the unchangeable presence and promises of God, and the blessed communion of saints, that ‘blessed communion, fellowship divine,’ unbroken even by the ruthless hand of death itself. We are grateful to God for such an opportunity and to the Rector and Vestry of St. Paul’s, for the hospitable conditions under which we enjoy it, extending to the latter our congratulations on the unfaded traditions of two centuries, and our best wishes for their work in the years to come.”

The Two Hundredth Anniversary of the building of Old St. Paul’s was observed with appropriate ceremonies, amid much enthusiasm, on Sept. 9th and 10th in the

year 1907. Bishop McVickar was unfortunately not able to be present but sent felicitations and his blessing.

The proceedings opened with Morning Prayer and the Holy Communion in the Old Church, with the seating capacity taxed to the utmost by a large congregation. The Rev. Frederick B. Cole, Rector of St. Paul's, conducted the service, assisted by the Rev. Lucian A. Rogers of St. George's Church, Central Falls, and by the Rev. Frank Dormer-Pierce, Rector of the Old Wickford parish in Essex, England.

The presence of the latter gentleman was brought about by a curious chain of circumstances,—

“Town Clerk Ferris of Old Wickford, England, came across a reference to Wickford, R. I., and, out of curiosity, wrote to this State a letter which in due course reached the hands of Mr. Thomas J. Pierce, Town Clerk of North Kingstown, who courteously informed Mr. Ferris all about the Rhode Island Wickford, and, in return received many valuable documents relative to the English Village. Among the latter was a sketch, written by the Rev. F. Dormer-Pierce, and as the Rev. F. B.

Cole was then working on the arrangements for the Anniversary, Col. Pierce called his attention to the above incidents. As a result Mr. Cole wrote to Mr. Dormer-Pierce, told him of the coming celebration and suggested the appropriateness of having the latter send over a message of good cheer. Much to Mr. Cole's elation and that of his parish, the English Rector spoke of his willingness to attend the celebration as he had planned an American trip about this time."

The Rev. F. Dormer-Pierce thus brought together, within and around the Old Church, the many centuries-old village of Wickford in England and the comparatively modern village of Wickford in Rhode Island. His visit also caused a strong revival of the tradition that the latter received its name from Mrs. John Winthrop, Jr., wife of the Governor of Connecticut and a native of Old Wickford, England, who visited the "New Town" of the Updikes, about the middle of the seventeenth century, and gave it the name of Wickford after her own birthplace.

The afternoon service occurred at 4 o'clock and was conducted by the same

clergy with the addition of the Rev. Lester Bradner of St. John's Church, Providence. The Rev. F. Dormer-Pierce gave a most interesting address concerning historical Church buildings in England and his own in particular. He also presented to St. Paul's as a memorial offering, a print of his church enclosed in a frame made of a fragment of the 14th century oak which had formed the carved wooden ceiling of its choir.

On the second day the proceedings opened with a reception and collation in the Guild Hall at 1 p. m. At 3 o'clock the company adjourned to the Old Church where Evening Prayer was said by the Rector assisted by the Rev. W. C. Clapp and others. At its conclusion the Rev. D. Goodwin, D. D., a former Rector of St. Paul's, delivered a masterly sketch of the history of the "Old Narragansett Church," taking for his text "and golden vials full of odours, which are the prayers of the saints." Revelation V, 8. This sermon made such an impression upon its hearers that it was afterwards published and now forms one of the most cherished records of the Old Church's witness to Christ and His Church.

A large number of visitors attended, some

coming long distances. Among them may be mentioned Dr. W. J. Burge whose father was for many years Rector of St. Paul's. The Rev. Messrs. S. S. Drury and W. C. Clapp of the Philippines; Rev. Dr. Fiske of Providence; Gen. Thomas W. Chase of East Greenwich; John H. Stiness ex Chief Justice of the United States Supreme Court; George Thomas of Philadelphia, son of the late Bishop of Kansas; Mrs. R. J. Barker, Vice President General of the Daughters of the American Revolution; and all the members of the Town Council of North Kingstown. Mr. Daniel Berkely Updike, whose name and family connection has been closely identified with the church, sent his greetings in the following telegram: "To F. B. Cole, Congratulations and good wishes on anniversary. Deeply regret enforced absence."

Altogether this imposing celebration of the 200th Anniversary of the Old Narragansett Church formed one of the most important events in its history and did much to develop interest therein throughout the Diocese and the State as a whole. To the Rector, Rev. F. B. Cole, and the Senior Warden, Mr. James A. Greene, high praise is due for the inception and organiz-

ing, and to the other members of the Vestry, together with the ladies of the parish, for their hearty and effective co-operation.

Quiet times followed for several years. The regular August services were maintained, with sermons by visiting clergy, while the "Constant Witness" of the Old Church was noted and appreciated by a large number of persons who visited it almost daily through the summer months of each year. The Rev. Richard R. Graham, who was Rector from 1908 to 1912, showed a strong interest in the Old Church and it was during his Rectorship that the recent restoration of the interior was commenced.

Early in the year 1914, on the motion of the Senior Warden, Mr. James A. Greene, the Vestry of St. Paul's decided to offer the Old Church to the Diocese as a gift for the following reasons:—

That from force of circumstances, due chiefly to the dying out or removal of old families who for generations worshipped in the Old Church and cared for its safety and preservation almost as a family heir-loom, the local interest therein has diminished and its historical value is in danger of being less recognized.

The few remaining representatives of the old families earnestly desire that the Old Church shall be carefully preserved and used in such a way that its value to the Church, in Rhode Island, as the oldest Church building this side of the Potomac, and its strong witness to early Church history in New England with its sacred memories of Dr. McSparran the "Apostle of the Narragansett Country" shall not be lost, but rather maintained and developed. This they believe can best be accomplished by placing the property in the hands of the Diocese.

A Committee consisting of the Rector, Rev. H. Newman Lawrence, James A. Greene and D. B. Updike was appointed to take steps to that end. This Committee communicated with the Bishop who appointed a Committee representing the Diocese consisting of the Rev. Dr. Fiske, Rev. A. M. Hilliker and Mr. George Gordon King to confer with the committee from St. Paul's. The Conference, presided over by the Bishop, met, and after fully discussing the proposition, agreed to submit the proposal to the Diocesan Convention at its meeting called for the 19th of May, 1914.

On the second day of the Convention the offer was made by the Rector of St. Paul's, and the following resolution was moved and unanimously adopted:—

“Resolved, That the offer of the Corporation and Vestry of St. Paul's Parish, Wickford, to present to the Convention the Old Narragansett Church, the grounds within which it stands; the Old Narragansett Burial Ground and original site of the church, together with the McSparran monument and other monuments of historic interest which stand therein, be, and hereby is, accepted, on the conditions named in the report of the Conference on the subject as follows:—

St. Paul's Parish to carry out work in strengthening the foundations of the old church and adding to its durability at a cost not exceeding two hundred dollars; and to turn over, with the property, the balance of the maintenance fund, which amounts to about two hundred and fifty dollars.

The Convention to maintain the building and grounds in as good a condition as when handed over. The management to be in the hands of a

committee or board appointed by the Bishop, with himself as Chairman, and having amongst its members the Rector of St. Paul's, Wickford, and Mr. D. B. Updike. The property to be put into use under the direction of the committee or board named above. The building to be reinsured against fire."

On the Feast of St. Simon and St. Jude, October 28th, 1914, the Ceremonial Transfer of the Old Narragansett Church to the Rhode Island Episcopal Convention was completed in a Service which will long be remembered for its dignity, simplicity and importance.

The Fall meeting of the Providence Convention was held at Wickford on the same day so there was a large attendance of Clergy and Lay Delegates in addition to other visitors. At 11.15 a. m., the procession formed in St. Paul's Church, Main St., in the following order:—Crucifer, Cornetist, Visiting Clergy, Members of St. Paul's Vestry, Church Wardens, bearing their wands of office, Standing Committee of the Diocese, the Preacher (Rev. Daniel Goodwin, D. D.), Rector of St. Paul's (Rev. H. Newman Lawrence), and the Right Reverend James DeWolf Perry, D. D., Bishop of



OLD NARRAGANSETT CHURCH—INTERIOR.

Rhode Island,—proceeded to the Old Church singing “Onward Christian Soldiers.” On arrival at the door the procession opened up so that the Bishop entered the Church first and the others followed in reverse order. The 24th Psalm was read responsively as the Bishop advanced to the Altar and took his seat within the rails.

The Church Wardens and Vestrymen lined up in the East aisle, the former standing just outside the Altar rails. The Senior Warden, Mr. James A. Greene, then presented to the Bishop the Deed of Gift and checks for balance of the Maintenance Fund amounting to \$802.34 and addressed him as follows:—

“Right Reverend Sir,

On behalf of the Corporation and Vestry of St. Paul’s Parish I, its Senior Warden, present you with this Deed of Gift, duly signed and attested, by which the Old Narragansett Church, the grounds within which it stands; the Old Narragansett Burial Ground and original site of the Church, together with the McSparran monument and other monuments of historic interest which stand therein are Conveyed to

the Rhode Island Episcopal Convention.

“I also present a check for two hundred dollars for repair of the fabric and the Bank Book of certified deposits to the amount of \$602.34 which is the balance of the Old Church Maintenance Fund.

In thus parting with the Old Church which has been so long in our possession and so lovingly preserved we humbly pray that it will receive at your hands a continuance of this loving care coupled with an extended sphere of usefulness to the Church in Rhode Island, particularly as a restored centre of Missionary activity in the Narragansett Country and of the Diocese generally.”

The Junior Warden, Mr. F. A. Peckham, presented the keys saying:—

“Right Reverend Sir,

On behalf of St. Paul's Parish, I, its Junior Warden, present to you the Keys of the Old Narragansett Church, and humbly pray that the memory of that long succession of good and faithful servants of Christ who, through its

opened doors, have entered this Holy House for Prayer and Praise, for Worship & Instruction, will be kept green in the hearts of all, so that the past may help the present and the future to add to that roll of honor many who can say with the Psalmist 'I was glad when they said unto me, we will go into the House of the Lord'."

The Bishop said, in acknowledgement:—

"On behalf of the Diocese of Rhode Island, I receive at your hands, who represent the Parish of St. Paul's Church, the property of the Old Narragansett Church. The first suggestion of the gift was made voluntarily by the Parish, itself. It was followed at Diocesan Convention by the formal offer which was immediately, gratefully and unanimously accepted. In this building the Church in the Narragansett Country had its beginning. Back to this sacred monument successive generations of Churchmen have turned for inspiration and hallowed memories. From this venerable Church thus consecrated and re-consecrated by centuries of Christian ministry will the Diocese now continue to go forth as

from its own home blessed by the past in the ever extending mission to the future."

The presentation was completed by a short service of prayer and thanksgiving offered by the Bishop. The Hymn, "We Love the Place O God," was then sung, led by the cornet only, as there was no choir. Owing to the large proportion of men in the congregation the singing of the hymns was very effective.

The Holy Eucharist followed, the Bishop being Celebrant assisted by the Rev. Dr. Fiske and the Rev. H. Newman Lawrence. After the Nicene Creed the Hymn "O God Our Help in Ages Past," was sung and in place of the sermon the Rev. Dr. Goodwin gave an address upon the history and usefulness of the Old Church so interesting as to substance and so eloquent as to language and delivery that it is doubtful if the Old Church had ever listened to any superior address in all its 207 years of existence. This address is printed in full on pages 61 to 83 inclusive.

The offerings amounting to the sum of \$65.25 were given to the Society for the Propagation of the Gospel (England)



THE RIGHT REV. JAMES DE WOLF PERRY, S. T. D., D. D.,
Bishop of Rhode Island.



“in memory of the great help given to the Church in Narragansett (particularly to St. Paul’s) in Colonial times, and, in view of the special need of that venerable Society in the present time of financial stringency owing to the war in Europe.”

The sacred vessels used for the Holy Communion were the silver chalice and paten given, either at the time the church was built or very shortly after, by Queen Anne. A large and quaintly printed Prayer-Book of the same period (recently presented to the church) was displayed, between the Eucharistic Lights, upon the Altar. A dosal and an Altar cloth of crimson damask, a pulpit hanging of the same material a handsome eighteenth century brass chandelier hanging from the centre of the roof; and six three-light sconces to match, attached in pairs to the panel posts in the East, West and North, indicated the latest steps in restoration and added much to the dignity and churchliness of the building.

At the close of the Service the procession reformed and returned to St. Paul’s, Main St., singing “On Our Way Rejoicing.”

A bountiful luncheon of Wickford oysters and other good things was served, in the

Guild Hall at 1.30, by the ladies of the Parish, who on this occasion not only maintained but even exceeded their reputation for hospitality and cordiality.

The proceedings of this day brought a great change of condition and prospects to the Old Church. Two hundred and seven years of faithful and "Constant Witness," as a Missonary Station and Parish Church, came to an end, but a new and broader sphere for continued witness, as THE CHURCH OF THE DIOCESE of Rhode Island commenced.

AN ADDRESS

**Delivered by the Rev. Daniel Goodwin,
D. D., on the Feast of St. Simon and
St. Jude, Oct. 28th, 1914.**

The Bishop of Rhode Island, the Members of the Diocese, the Rector of St. Paul's Church, Wickford, the Vestry and Congregation :

A generation or two ago, there was noticeable a disposition to set, perhaps, too high a value on new things. Novelty was largely the test of worth. It was thought enough to say of any of our possessions that it was just made or just bought or just built.

But during the intervening period there has occurred a happy reaction towards the old. We have welcomed a turning backward of the mind and heart to the precious things of the past. Today we are eager to fill our houses with furniture rich in the mellow tints, which only years can give it, to set out our tables with china and silver,

which have descended from our grand-parents or from somebody's grand-parents, to fill the shelves of our book-cases with russet-bound volumes, fragrant with the aroma of age, and to dwell in houses which have had a history. Indeed, a reverence for buildings, associated with notable people or honored families of long ago, is one of the most laudable characteristics of the period. There is an especial New England Society, with its headquarters in Boston, for the preservation of ancient and historic houses.

The jealously guarded Malbone Church in Brooklyn, Conn., the quaint Old South, on Washington Street, in Boston, and the treasured Jewish Synagogue of a by-gone age in Newport, are but two or three out of a hundred notable instances.

We are assembled this morning in the oldest Episcopal Church in this Diocese, if not of all New England, to participate in paying it honor, upon its entrance on a new stage in its long and checkered history. For more than two centuries it has been a rural parish Church. Henceforth it will be a Diocesan Monument.

Nothing else, perhaps, would prove more germane to the occasion than a glance, in

outline, at some of the vicissitudes through which the venerable structure has passed.

It calls for a positive effort of thought, really to take in the age of the ancient edifice, as compared with other objects around us. If you divide the whole period between the day when the first white man ventured to make his home among the Indians of the Narragansett Country and the present day, 277 years, into four equal parts, three of the parts will be found to have elapsed since these timbers were framed into the building. Only seventy years after the Colony of Rhode Island was founded, this Church was erected.

Only about thirty years after the savages, in the famous Indian War, had consigned some of the best houses of the region to the flames, pious sons of Narragansett gathered courage, almost before re-building their own dwellings, to rear this temple to the honor of the Most High.

When that antique document, the Declaration of Independence, was promulgated, this structure was already attaining its three score years and ten,—the life of an average man. Among old buildings of the territory, it is the oldest of all. Trinity Church, Newport, justly venerated for its

antiquity, was not completed until St. Paul's, Kingstown, had almost come of age, at twenty-one. University Hall, the earliest structure of the College, in Providence, was not built until this Church had stood for sixty-three years. The ancient First Baptist Meeting House, in the same town, was not constructed until the Narragansett fane was sixty-eight years old.

What an enlivening scene arises before us, as we form, in imagination, a picture of the bright spring day, when this Church was raised. You can hear the merry sound of the axes, down in the primeval forest, miles to the southwest of us, as the woodsmen fell the giant trees and hew them into these very posts and plates and girders, which support the roof over our heads today. You can catch sight of the brawny teamsters, overflowing with the zest of pioneers in a new land, gaily driving their oxen, laden down with loads of precious lumber, under the young-leaved branches. You can watch the jocund carpenters, with their augers and chisels and beetles, fitting the frame together, singing at their cheerful toil, dimly foreseeing, it may be, that what they are doing, in the course of days, will endure through centuries.

The lot on which the new tabernacle was reared was given, from off his farm, by Capt. Benoni Sweet, the progenitor of the family of well-known natural bone-setters. It was described as containing "two acres, more or less," in this case probably more. In the daintily old-fashioned deed, signed June 17, 1707, the minister, Mr. Christopher Bridge, one of the Grantees, is styled "Clerk of the Church at Kingstown." The ingenuities of misspelling, in the instrument, are quite delightful. Even the Grantor, while describing himself as "gentleman" and thereby suggesting a presumption of education, manages, in the orthography of his own Scriptural name, Benoni, to introduce two departures from the settled Bible form. It is a satisfaction, too, to be formally certified that these two acres of pasture land are free from all manner of "Joyntures, Douries, * * * * Executions, Entails, Fines, Forfeitures and all other titles Incumberancy * * * * whatsoever."

The edifice is believed to have been so placed upon the lot that everything, in relation to the points of the compass, was reversed, in comparison with its present position.

Although Ritual was not much to the front in those days, it is evident that the Altar, called in the Parish Register, "Ye Communion Table," was carefully set up at the east end of the Church.

Concerning the origin of the architectural design of the edifice, nothing has come down to us. It was more than a score of years before the clever architect of Redwood Library, Peter Harrison, came sailing over the sea, in "a pretty large ship" with Dean Berkeley. The nearly square form of the Church and its two-storied exterior suggest the general model of the New England Puritan Meeting House of the day, intentionally removed as far as possible from the early English and Gothic styles of Ecclesiastical architecture, in the Old Country. There is not wanting, however, a certain simple dignity and gracefulness in the cap over the door, even the rounded tops of the windows being unobtrusively attractive. But otherwise there is no attempt at architectural effect on the exterior. Still, such as it was, the new Church of 1707, must have been recognized by the people of the country-side as not only the largest public building of southern Rhode Island, but easily the handsomest.

The natural thought of the present-day visitor to the "Old Platform," as the original site of the Church, since it was stripped of its structure, is popularly called, is one of wonder as to what consideration could have tempted the churchmen of two hundred years ago to place their house of worship, in such a forsaken neighborhood, on such a solitary lane.

The local name of the vicinity,—“Dark Corner,”—seems well to express the social gloom of the spot.

But when the site was adopted, the prospect of its being the centre of a considerable population was flattering. The ancient "Pequot Path," travelled for unnumbered centuries by the Red Men, called then "The Great Country Road," and now "The Post Road," ran north and south hard by.

An important east and west road, ambitiously planned to connect Boston and New York, was being laid out directly by the location. The North Ferry, chartered two years later, was projected to start from Coddington Cove, two miles north of the centre of Newport and reach Narragansett at the foot of Barber's Heights, where the "New Road" set out to run over Boston Neck, settled by people of the Massachu-

setts metropolis, and near the spot, where the Gilbert Stuart Mill was to be erected, and over Hammond Hill, by Dean Berkeley's College Reservation, and along the front of the new Church, toward the Setting Sun, in this case proving to be, rather, the Land of Rainbows. The great highway was not continued more than a mile to the westward of St. Paul's, where it ran into a farmyard and vanished. The fair scheme fell through.

The smiling population failed to assemble. The congregation was gathered, it is true, but it was gathered from far and wide.

We are made aware of what a different day from our own was the period, at which this Church was in the first stage of its existence, when we are informed as to some of the popular superstitions and romances which grew up around it. Trivial and puerile as they were, they yet serve to indicate the salutary advance in general intelligence, made in these two centuries.

There was a credulous tale, rife among the scattered inhabitants of the neighborhood, that, whenever a death was to occur in the vicinity, spectre lights were beheld gleaming from the windows of the Church, all untenanted by mortal men.

As the time approached for removing the structure to another site, repeated tempests were reported to have arisen, in a supernatural manner, to hinder the workmen from carrying out the profane purpose. When, at length, the plan had been accomplished, the wild story was circulated that, as if by some sort of magic, the big building had been transported intact, in a single night, over five miles of a narrow, rough and winding road.

If the day when the Church was begun was joyous, what must have been the exultation of that one, in the autumn of 1707, when it was opened for a public service. The Rev. Christopher Bridge, having arrived in the latter part of 1706, had been in residence for about a year, doubtlessly holding services in the large houses of the parish. But now the happy congregation was to worship under its own roof.

Behold the members assembling from all directions save, perhaps, the thinly inhabited West. Here approach the Updikes from Cocumscussuc, the Phillipses from Phillips Brook and the Sweets from nearby Ridge Hill. Here, too, on his fine horse, rides up George Balfour, the English gentleman, from Tower Hill way, on the south.

But probably the largest portion come from Boston Neck, on the east, the Willetts, the Gardiners, the Browns and the Coles.

The first four ministers of St. Paul's were the already mentioned Christopher Bridge, William Guy, James MacSparran and Samuel Fayerweather, who covered a period of nearly seventy years and were all sent and largely supported by the Venerable Society for the Propagation of the Gospel in Foreign Parts. Without its generous assistance there is no probability that St. Paul's Church would have been established, when it was, or that it would have existed in the colonial period at all.

The debt which Rhode Island owes the Churchmen in England of two centuries ago, for their assiduity in the "first foundation" of the Church in Narragansett, and of the other three Colonial Parishes, and for their beneficence in "a long continuance of nursing care and protection," is almost incalculable. I rejoice to learn that our alms today have been devoted, by the Bishop, to the purposes of the Society. By a strange reversal in the relative prosperity of America and England, at least during the present hour, our gifts, it is understood, will come to the Venerable Society at a time when,

on account of the stress of war, they will be peculiarly acceptable. It should not be forgotten, too, that some of the Holy Communion vessels which are about to be used in the celebration, were given to this Parish, in or about 1708, by Queen Anne, the Chalice being marked "Anna Regina."

The flourishing period of the Narragansett Church, as such, was the period, just alluded to, between the arrival of Mr. Bridge and the Declaration of Independence, and the blossoming time of that period was the thirty-five years,—just half of the whole,—when the Rev. Dr. MacSparan presided over the Parish with almost unexampled devotedness and large ability. Then, as a rule, in the propitious season, the seats below were filled with a hearty congregation of white people, while a large number of colored slaves and Indians were accommodated in the unusually spacious gallery. This period has been most fully described and illustrated on former occasions and does not need to be now dwelt upon, engaging although it is.

The most depressing experience through which this "Gate of Heaven" has ever passed is the era of the American Revolution. No services were then held in it for

many years. There is no entry, whatever, upon the Parish Register from 1774 to 1784. The bounty of the Society for the Propagation of the Gospel had naturally been withdrawn. The building was used as a barrack for the American soldiers. Instead of the Songs of Zion, very different songs must, in those days, have echoed among the columns and under the high roof. But so far as tradition seems to have preserved the story, there was no wanton and malicious profanation of the sanctuary. A shelter had to be provided for the patriotic soldiers, and the unused church offered this indispensable refuge. "Amidst arms, all laws are silent."

There came a day, however, in March, 1784, when an attempt was made to revive the work of the Church. It proved that a little remnant of the once prosperous congregation remained faithful. Nine people gathered at the call,—one less than the smallest number, for the sake of whom Abraham dared to plead with Jehovah to spare Sodom. Then, we are told, "the Lord went His way," because, apparently, even only ten righteous men could not be found in that wicked town.

But the Lord did not go His way, that

day in Narragansett. No, He tarried and blessed the nine. Eventually more were gathered in and the wanderers came back. St. Paul's took heart again and prepared to invite a new shepherd to feed the flock. It is a trifling incident which followed. One cannot help wondering, however, whether or not the Churchmen of Narragansett were blissfully unconscious of the humour of their choice, in calling Parson Fogg to be the first successor of Parson Fayerweather. But it is to be regretted that he felt obliged to decline Narragansett, inasmuch as he was said to be "sober, quiet, discreet and devout, devoting himself diligently and faithfully to his pastoral duties," at the Malbone Church, which he served for over forty years.

The days of prosperity for St. Paul's on the old site were, however, over. The Revolutionary War had broken up many of the old families of the region, and made them unable to contribute as before. With the former allowance from the Society in England entirely cut off, and with the centre of population removed several miles to the northward, the project of removing the Church, also, thither was more and more agitated.

Notwithstanding the employment of several clergymen, notably the brilliant William Smith, compiler of the Institution Office in the Prayer Book, the Parish languished. At length, in the last month of the last year of the 18th century,—December 3rd, 1799,—in a regularly called meeting of what was styled, “The Society,” it was voted to remove the edifice of St. Paul’s to Wickford.

When Captain Lodowick Updike, the first of the name to own vast tracts of land around that village (then commonly called Updike’s New Town) made his will, August 16, 1734, he inserted in it this clause: “But it is my mind and will that the lot of land in the Town of Wickford, by me formerly designed for the Church of England, in North Kingstown, be excluded from the former devise and be forever appropriated for the use of said Church.” It is upon this provision, confirmed by the action of the grandson of Capt. Updike, Lodowick Updike, Esq., that the title to this lot, on which the Church stands, now rests. It was this lot that was awaiting the removal of St. Paul’s northward. Upon it the building found its resting place, as soon as it was brought in from the old site. Previously

to that period the village had been chiefly confined to the Main street, with the addition of the small side streets, opening immediately from it. But now two causes were operating to give Wickford importance and new population.

Mr. Samuel Elam, a wealthy Englishman, had come over from near Newport about this time, and laid out the hitherto unoccupied tract of land between the two bridges into streets and house lots, calling the new settlement Elamville,—a name still clinging to it, in the old-fashioned title of “The Ville.”

In the year 1800, at the suggestion of Mr. Elam, the Washington Academy, also, was built. The new people thus drawn to Wickford added to the congregation of St. Paul’s, there being then no other place of worship in the village.

To return, for a moment, to the “old platform.” In the year 1869 there was dedicated a handsome granite monument to the memory of the Rev. Dr. MacSparran and the Rev. Mr. Fayerweather, upon the site formerly covered by the Church, under which these two rectors had been interred. The spot is almost pathetic in its loneliness and unbroken tranquillity. Around the

pastors of the flock sleep about one hundred and ten of the white members of the parish, the Phillipses, the Walls and the Gardiners, while an unnumbered company of the humbler slaves occupy unmarked graves, at the east end of the Churchyard.

The effort of removal appears to have exhausted the little congregation of St. Paul's and left them nothing with which to finish and furnish the interior of the building.

It contained, at first, in Wickford, neither pulpit nor pews, the worshippers being seated upon temporary benches, without backs, consisting of long boards placed upon sections of logs. While the Church was on the old site there was no belfry or spire attached to it. But some years after the removal, probably in 1811, a tower and belfry were added, at the west end of the Church. Ten long "slips" were placed in the centre of the building, as you see them now, and square pews were constructed all around the sides. It is only another of the exceptional circumstances attending all the life of the Old Church that it was never consecrated until it was a good deal over one hundred years old, Bishop Griswold performing the act, on May 6th, 1819, the

building being at the same time put in thorough repair and supplied with a bell. From this period, for about thirty years, the services of the Old Church were regularly maintained by the Rev. Lemuel Burge, the Rev. Francis Peck and the Rev. John H. Rouse. At different times an increased interest and an enlarged attendance were apparent. Some very aged people still recall the joyful Christmas Eves in the Old Church, when laurel and rhododendron and pine embowered the pulpit, hid the pillars and covered the whole front of the gallery, while a hundred tallow candles made the interior sparkle with light, even the ordinarily sober-minded bell seeming to awaken to the spirit of the season and evolve music of unwonted merriness.

But all through the early "forties" there was a growing sentiment that the Old Church had done its work and that a more modern structure, out on the Main street, was demanded. About 1843 the rector sorely complained of the lack of room in the Church and the need of a more comfortable and convenient building. In 1847 this hope had ripened into the certainty of having the long-looked-for new edifice, in the centre of

the village, "with nearly double the number of pews" in the old one. On the Feast of the Conversion of St. Paul, in 1848, the new structure was consecrated by Bishop Henshaw, and the venerable Narragansett Church, after a nearly continuous honorable service of one hundred and forty-one years, was definitely closed for any save occasional uses.

The period of the deepest humiliation of the structure did not, however, arrive until a score of years later, when the tower and spire were prostrated. It has sometimes been imagined that a wild tempest swept in from the Atlantic Ocean and levelled this taller portion of the building. But the fact is well established that the tower fell on a perfectly windless night. It had not strength enough longer to stand and so it collapsed, in almost every part at once. Although not erected until more than a hundred years after the main portion of the building, the steeple was yet, in some respects, so faultily constructed that it passed out of existence nearly a half-century ago, while the old work appears still workmanlike and strong. At that time, too, even the more ancient main structure seemed to have sunken into neglect. The

glass had all been broken out and the windows were provisionally closed with rough boards. The faded old tapestry of crimson above the pulpit windows hung by one corner, in a most dejected frame of mind. The posts sustaining the gallery were filled with holes made by tacks and small nails in fastening on the Christmas dressing with complete abandonment, when, in the closing year or two of use, it was believed that the end of the cherished structure for all purposes had arrived. What was worst of all, the shingles and roof boards had gone to decay and there was every prospect that the rains of summer and the snows of winter would enter the antique building and quickly lay it low. But at about this period a determined effort was made to rescue the honored relic from destruction. The roof was repaired and the outside walls were painted. At a later time the glass of the windows was restored, and one improvement has followed another,—the interior repainted, the altar and chancel restored from the front of the pulpit to their original position at the middle of the east wall, where there can still be discovered traces of an ancient canopy, and suitable ornaments placed upon the Holy Table,—until

the present seemingly aspect has been attained.

During the entire more than forty years since this restoration began, services, in the milder season of the year, have continued to be held in the Old Church, generally taking the form of vesper-services in the month of August, at which clergymen from other parts of Rhode Island and the Church at large have often preached, and by which a very wide and enthusiastic interest has been created.

Today this beloved structure enters upon a new, and what may be reckoned the permanent and final era of its existence. It has been offered by St. Paul's Parish as a free gift to the Bishop and Diocese of Rhode Island, and accepted by them as a solemn trust. The formal transfer of the property from the Rector, Wardens and Vestrymen of St. Paul's to the officers of the Diocese has just been witnessed by a large and sympathetic assembly of the Churchmen of Rhode Island, generally, and the people of Wickford.

It may be a matter of some concern, before we part, to consider, for a moment, the nature of the transaction in which we have just been participating. To certain persons,

perhaps, it may appear that we have witnessed the adoption of the Narragansett Church by the Convention of Rhode Island, as when a child is sometimes accepted as a new member of a family. But in such a process it is always provided that the adopter shall much surpass in age and experience the one adopted. It is noticeable, however, that when the "Rhode Island Episcopal Convention" came into being, the Narragansett Church had already attained the somewhat respectable age of eighty-three years. It is, obviously, a rather old child for so comparatively young a parent to adopt. Rather should we look upon the ceremony of today as the sealing of a union between equal partners, where each may bestow a sacred service upon the other and each may be blessed by what the other freely renders.

Through all the unnumbered years for which this happy union shall continue, we can picture to ourselves this venerated fane appealing to the Churchmen of the Diocese with a new certainty of a glad response, for material support; so that it may long be preserved in every renewed strength and comeliness. Nor will the people of the Diocese ever cease to visit the venerated struc-

ture, now all their own, to drink in from the old fountain draughts of every kind of antique grace.

Is it their peace and tranquility of spirit which they desire to increase? Where better than in this abode of ancient peace shall they find them, where scarcely a foot-fall is ever heard and where the air seems redolent with the memory of hundreds of saints of a meek and quiet spirit?

Is it courage of heart that they would like to gain? Let them call up that band of a dozen faithful soldiers of Christ, who, as pastors of the flock, through seven score years, essayed to stand undismayed in their lot, through no end of discouragements, and fight a good fight, and take them as an example.

Do they long for new sources of inspiration, so that their souls may mount up like eagles and never be weary or faint? How shall they be able, here, to open their ears and catch echoes of the hymns of lofty cheer which erewhile have been sung by a thousand brave voices in these sacred aisles, and rung in triumph under this vaulted roof?

Perhaps, ere another century of the life of this house of God has drawn to a close

some new and as yet unthought of office in the service of the Church will have been discovered for its use. Perhaps rejoicing multitudes will then be pressing hither and blessing the memory of those men of old time, who reared the Fane.

LIST OF RECTORS.

Christopher Bridge.....	1706-1708
William Guy.....	1717-1718
James MacSparran.....	1721-1757
Samuel Fayerweather.....	1760-1774
Interregnum: War with Great Britain.	
William Smith.....	1787-1790
Walter Gardner.....	1791-1794
(Lay Reader and, later, Minister or Deacon officiating).	
Joseph Warren.....	1796-1805
Isaac B. Pierce.....	1809-1813
(Lay Reader).	
James Bowers.....	1812-1814
Lemuel Burge.....	1817-1819
(Lay Reader).	
Patrick H. Folker.....	1819-1820
Lemuel Burge.....	1820-1834
Francis Peck.....	1834-1836
Lemuel Burge.....	1837-1840
John H. Rouse.....	1840-1849
Daniel Henshaw.....	1849-1853
Alonzo B. Flanders.....	1854-1866
William H. Collins.....	1861-1862
James A. Sanderson.....	1866-1868
Daniel Goodwin.....	1869-1874
George J. Magill.....	1875-1876
William W. Ayres.....	1876-1887
Albert J. Thompson.....	1887-1890
Samuel Borden-Smith.....	1890-1897

Frederick B. Cole.....1897-1907
Richard R. Graham.....1908-1912
H. Newman Lawrence.....1912-1914

On October 28, 1914, the Old Narragansett Church became the property of the Diocese of Rhode Island and was thereby promoted to the direct charge and care of the Bishop—the Right Rev. James DeWolf Perry, D. D.

LIST OF RECENT GIFTS AND MEMORIALS.

July 1912. Crimson Damask Dossal, Altar Cloth and hangings for Pulpit and Reading Desk. By Mr. D. B. Updike, Boston. In Memory of his mother, Elizabeth Bigelow Updike.

Sept. 1912. Two Queen Anne Chairs. By Mr. E. P. Warren, Gorham, Maine.

Jan. 1914. Pair of Brass Candlesticks (Colonial style) for the Altar. By Mr. D. B. Updike. In Memory of Lodowick Updike of Smith's Castle, giver of the land on which the Church now stands.

Jan. 1914. A Copy of the Book of Common Prayer, believed to have been used in one of the English Chapels Royal. By Mr. D. B. Updike. It bears the following inscription: "This 'Royal' Copy of The Book of Common Prayer, according to the use of the Church of England, bears the cipher of Her Most Gracious Majesty Queen Anne, Benefactress of St. Paul's Church, Narragansett, to which she gave a Chalice, Paten and Christening Bowl for the due celebration of the two Sacraments of the Gospel, A. D., 1708. This Book, printed in 1710 (three years later than the erection of Old St. Paul's), contains the Office for Healing of the King's Evil, which Queen Anne was the last English Sovereign to use. A gift for the Altar of Old St. Paul's, in Memory of the Honourable Daniel Updike, of Newport and Smith's Castle, Narragansett; for twenty-five

years Attorney General of the Colony of Rhode Island. Born 1693; Died 1757. To whom may God grant Rest Eternal."

March 1914. Six three-light Brass Sconces (Colonial Style). By Mr. D. B. Updike. In Memory of his father, Hon. C. A. Updike.

Oct. 1914. Five Hundred dollars for restoration by Mrs. W. Watts Sherman, Newport. (Part of this gift was used to purchase the handsome Brass Chandelier of Colonial style which now hangs in the centre of the Church.)

COMMITTEE OF MANAGEMENT.

The Right Rev. James DeWolf Perry, D. D.,
Bishop of Rhode Island, Chairman.

The Rev. George McClellan Fiske, D. D.

The Rev. H. Newman Lawrence, Secretary.

Mr. George Gordon King.

Mr. Daniel Berkeley Updike.

Mr. James A. Greene.

PLANS OF THE COMMITTEE REGARDING THE PRESERVATION AND USE OF THE OLD CHURCH.

Repair of the exterior and restoration of interior.

To hold Services in the Old Church as often as circumstances will permit and to celebrate the Holy Eucharist therein at least once a year.

To make the Old Church again the centre of Missionary work throughout the Narragansett Country.

To encourage pilgrimages to the Old Church of Sunday Schools, Junior Auxiliaries, and other organizations of young people.



